M 1693
WESTOWN TT
October 17, 1969
Group IV
MUSIC

GJM

PART ONE

2. NYLAND: Sometimes I start to think about the meaning of Friday as different from other meetings. What I said about Tuesday at the Barn, when we were sitting in the kitchen for the first time, I would like much more that there is a certain familiarity-a little bit less official - just ordinary. And that, I think, we should have here. That it is not just here we sit, play, I talk, I play, I talk, finish. We don't have that feeling really, and I believe we can do a great deal about it by being much more normal, as you are, as if you went to a little gathering and someone happened to play a piano. I think it is too much, as I say, too formal, and how can we change it? Because I think when it becomes a little bit more informal, you're more at home. And when you are more at home it means you are relaxed more, and the relaxation of yourself means that you are much more open. And that things can be much easier put in the proper place. So that even if we talk about serious subjects, it is something then that you can take in without having to put up a certain face or open a special kind of a door.

If you will understand Work ultimately, Work will have to become such part of your life that, of course, you live it and that no thoughts are necessary anymore. And that no particular determination will have to tell you,"Now I want to create an 'I'".

You understand what can take place. If we talk about a little section of the brain trying to act in a conscious way and becoming objective and then, of course, starting on its own road of developing an'I', that the 'I' has to take possession of the totality of our selves and that the little part of the brain gradually should exert an influence on the rest of the brain so that the rest of the brain becomes contaminated with the sickness of objectivity.

It has to become, in such a way, that that what will proceed is like a bacterial experience. It is they split off and split off and split off. Objectivity has to start to spread all over the rest of the brain. It has to affect the brain. It is like a contagious desease. Although it is not a disease in this sense. It is something that will start to change gradually. But when one says, my personality should become an individuality, it has to affect all the different parts of oneself. And you have to learn more and more to see that 'I' is part and can be part of your life. And that then when it is part it starts to grow with your life and that every breath you take in, automatically, something goes towards the maintenance of 'I'.

So one has to learn to work in the simple conditions of ordinary existence. When people are together as a group that then automatically the 'I' also is there. I wompare it many times with a shadow, that the 'I' is the shadow of one's self under the influence of the sun and that it becomes so completely our own that every manifestation of oneself is reflected in 'I'. But 'I' being a shadow, has, of course, no substance and that what is needed for a man is to fill that shadow with the content of objectivity. So that then, when the sun shines, the shadow, in seeing it, reminds a person that he is walking in the sun. And the sun ultimately will then take over and under the influence of the sun a personality changes over into individuality.

The processes of course become quite complicated after some time. But you have to learn to strive already quite early to consider that what is objective as really a part of you. The only way one can express it in such a way is really that that what is 'I', although it maybe of a higher nature, that one becomes devoted to that particular section of God which appears in one's life. That is, when you call on a deity that you must know that sometimes your wish can be fulfilled

and then naturally if you have not prepared, you would be up against it. But you also know that that what is needed when God would come and live with you for a little while, is really that then the house is not specially cleaned, but it is specially made, having an atmosphere to receive God. And this is what I mean. That when you become familiar with the idea of a higher life of living, that then that starts to penetrate into the totality of yourself in your daily life.

There is only one danger...It's that objectivity is an entirely different state from subjectivity. And that in the beginning they will not mix. And you have to make very definite attempts not to mix them, so that you don't - they are not led astray by thinking that just by a little change of your ordinary mind it will automatically go over into objectivity. It is always the step that has to be kept in mind. But you have to become familiar with the presence of God in your life.

For the time being, the presence of God is represented by your inner life. It's a very small kind of a God, but it is quite sufficient to indicate the difference between that what you are in ordinary life and that what really should come out and be expressed as a new form of life of yourself, because usually it is not expressed that way And then when you are on familar grounds with each other, people you have seen many times already, with whom you have worked, with whom you should not have any feeling of being a stranger, and neither should you have a feeling that you want to put on a special kind of a face. But you are here just like a mormal ordinary human being and you meet friends and you talk to them sometimes also on the basis of not being restrained. So that in that sense then you can really become natural in your behavior. And then we are not so official and then we can talk much much better because I, then , can talk much much better because I will not feel that there is that kind of

a distance or perhaps not even a wall but that we all are on familiar grounds. And, of course, that is what I hope that is the way you will learn to look at me.

You have to understand what my particular aim is still. Is to try to help you to maintain work. In the beginning when one starts to talk about it and one has groups and you might even say then tries to tell, the accent is on individual developent so that then a person wishing to work will know how to work and then for himself will know how to continue with his own work. And that is right because nothing can happen unless a person is working and knows about work. Because there won't be a group unless the different persons are already on the road to try to find out what is consciousness. But then one forms a group and the group is for a different purpose. It is in order to maintain ideas so that when the impetus which for a little while was myself in encouraging you - when that isn't there anymore - that then there is in you a desire for the maintenance, not primarily then for your own work - that will continue when you are affected enough - but when it's a question of maintenance, there are different things that have to be considered which you do not consider when you are by yourself. That's the relationship between people, the patience in forming relationships, really the necessity of wishing to understand each other and even that as a group is liable to fall apart. Because the strength of an emotional kind between people is not very strong - surely not in the beginning, and we don't know how to become emotionally involved with each other. We do know how to become involved physically and we do know about talking and using the mind, but emotionally one really does not know what it is to have the depth of feeling for each other. And for that reason for the time being also something else has to be made and the emphasis in the last couple of years has been on mutual activity. And also activites in

different directions with their roots in the Barn and extended into ordinary life of Warwick, most of it.

That is to give you a certain substance that, if necessary, you can touch. That you can have that kind of a sensation of the Barn and the different activities which I hope gradually will be understood in their true light of giving you a chance. The Barn with activities giving you a chance to develop certain things you do not know very much about. But the main reason is that there is something coherent in which money has been invested, and energy, and which then has a certain substance that because of that existence you will be reminded of the necessity of maintaining Work.

All of this,you must now understand well enough, is in preparation in case I wouldn't be here anymore. And then, my only hope is not so much that individually you can continue because I have no doubt many of you will never forget Work. But I'm anxious to see that that what is among you and that we gradually are trying to build up, that that can remain and that then that it will have it's own momentum and because of that you will be carried for a little while at least because something has started that then when it is in motion will not so easily die down.

The purpose of these activities and the Barn as center and the surrounding country where now many different people are living and making a living for themselves and when the Barn centers around Saturday and Sunday for physical Work and where during the week more and more activities are dovetailing into each other and where people can, without any doubt, already profit by something that exists. Always keep in mind it is for the maintanence of Work as a whole. It is not primarily for your own development. Physical work, of course, will help you and all kind of opportunites will help you but your Work depends on your wish, whereas that what is needed foir

the maintenance depends on the understanding of the meaning of Work as a whole.

I want to say that before I play because when I just come and not seeing you, and then sit at the piano, and then while playing, thinking after I now finish what will I say - the contact I have with you when I play is not so much, because while I play I'm more contained and although music has a certain language, it stays within me more and it is the piano that talks. But when I sit here, I have to have a relationship with you all. And this is what I want to bring about first. So that now when I play you will understand a little bit more since there is already something of coherence.

When that is there, music can have a different kind of a sound. And particularly when you drink now, you drink now in the name of Gurdjieff. (TOAST)

And now we play a little bit.

MUSIC

How many moments of seriousness have you had over the last week? To some extent, of course, that is a measure of the ~~week~~ level of your being. You have had a few contacts with work. Without doubt you have made some attempts. Maybe you have read. Maybe you have had some conversations. Most of the time, most likely, you have been occupied with ordinary life. And in ordinary life, have there been serious moments? Reminders? A serious moment comes many times. When the conditions that you are in is unexpected without any particular reason on your own part that it just happens. Nevertheless it makes you think twice and maybe more. How often have you thought more than once about your own death?

As you know, Gurdjieff talks about Love, Hope and Faith. And that they are atrophied. And that the only reminder for a man is that

he know he will die. And having read this now many times in the Book and knowing at times when you happen to think about it that that is what Gurdjieff said. And then you put next to it what you think. And not even your admiration and respect for Gurdjieff can help you. So that even at a certain time when you say,"Gurdfieff is right" or "I wished I could follow in his footsteps", and then he gives you a perscription. He spends a great deal of his life writing it and not because he wanted to be an author as you know. But there was something he had to say, and perhaps by this time you have belief in him. And is that kind of belief that you just take what you agree with, or what seems to be alright and the rest you leave alone? Or is the rest that you have to leave alone still food for your further consideration.

If you would make a list of the moments when you consider your own death - not as a fleeting thought, but as something that comes to you - not when you are old. I'm quite certain I've had moments of consideration of my death already for many, many years. So it is not a question of at the end of my life, of course, there will be death, but the fact of something stopping, something not being filled or even being emptied. A form of a body.not to be walking. And perhaps stimulated sometimes by cases or experiences where you have been in the presence of death or in the presence of the absence of life. And that then maybe at that time, something went through you - there, by the grace of God, I would be, if... And why does Gurdjieff say it? Simply because we are so damned unconscious that only the strongest kind of medicine will give you a chance to come to your senses. That really it is that question that has to concern you, not morosely, but as a very definite something that is going to happen and you will have to face, particularly then, of course, in the later years of your life when you prepare. And then the objection is, "I am not through, as yet, with life as it is given to me on earth. I

am not as yet old enough. I still live in my youth and I want to extract from that what I believe in. All I can get. And then when I have the time, I will think of my death."

Gurdjieff didn't mean it that way. It was a prescription following Asiata Shiemash's whole consideration of the terror of the situation. Of oneself, of the condition in which one is. And that is why I ask how often have you been serious because seriousness does not mean you have to think about your own possibility of dying. But it only means then in that question how often was inner life a consideration? How often did you think of life as a whole? Where do you place your life in the relation to other peoples lives as aliveness? Where do you place your own life force in relation to the totality of life existing? Or perhaps you don't believe it exists. Or perhaps you hope that when you die you will find out then and there is not reason to think about it now. I think it is very necessary to consider it. I think it's very necessary for each person to come in balance.

The whole point of life is to be poised. When one is in equilibrium, it looks as if one is static and within everything is moving. But balanced.

I want to balance my outer life against my inner life. And when my outer life takes up too much, I will go in the direction of outer life which means destruction. Which means an involutionary law. That is my outer life because that is the indication of my growth as a human being as a result of having life put in me on earth, as a result of that kind of growing into even what you call manhood for ourself is involutionary. It is at the end, the end of that growing in which then what is left when life leaves it is nothing else than the crystallization of what is my body now and that constantly being subject to the involutionary law without counteracting it will leave

me completely, as we say, to the negative absolute if we know what we mean by that. But it will lead me to my death. That's the logical result of life on earth. And that if I want to become in equilibrium, I have to counteract that kind of a force with another one which comes from my inner life. And my inner life also has a wish to grow. And that growing is different. I call it evolution. It's contrary, opposite to that what is involution. And I am subject to these two and the equilibrium within myself has to be made up by two of these forces. So that when this equilibrium is reached that what I am, and I experience is in balance, because the forces are not eating each other up but they are ready almost I would day, to devour each other and then my life ends.

But I postpone my death. Simply because I recognize one force and the other and within myself the equilibrium is formed by me taking in one and the other and then balancing them within myself. So that that what goes from left to right is counteracted by something that goes from right to left. And the quantity that is needed in one place or another is equal - equivalance we call it in chemistry, equivalance of weight and equivalance of property. When it is a balance and it remains on earth- that is, when a man in a crystallized form as a human being is subject to these two laws and he is then in equilibrium, that what causes those two to become in equilibrium has a choice.

The equilibrium is made by magnetic center as a representation of both forms of life and the choice is made by magnetic center considering my state. And relating, because that is what is magnetic center as eternal life, my life in a relation to the totality of all life.

It considers at times the finite form in relation to infinity. And the only hope there is for me is that this equibrium will shift.

If towards the right and if the direction of the right indicates further development, evolutionarily expressed in the direction to God, in the direction first to the planets, then what is needed is an extra force from my inner life so that that becomes a little bit more superior and forceful. And ~~that~~ then the balance is shifted to the right in the direction of evolution.

My ordinary life continues because it is still made up of the involutionary forces within me. But all I do is to give inner life a little bit more attention, and this happens when I am serious.

When I am swrious, I consider the place of my equilibrium in relation to the possibility of my development. I consider, then, what I am as a man on earth, also in relation as a man with earth towards the planets and the sun. I consider the value of my outer life as against the inner wish for further growth and development. I balance out that what is the density of my outer life against that what is the density of my inner life. I balance, to some wxtent, the value of one and the other. I want to be under the influence of both and then, in measuring what is the quality or the forces that then there is in me a wish to shift the equilibrium towards God.

When I am serious and think about that, I have of course the consideration of death in mind. Because if I don't do that and things take their natural course, the forces of outer life ultimately will destroy me.

If I want to prolong my life, I have to use a force that goes in the direction of, you might say, more life, less form. It has to go in the direction of a form which is less dense. It must go in the direction of life when it is more free.

One can say this is the pushing force of magnetic center in its wish to be set free. It is also the attraction from God to hold on to me and to make me, as it were, behave as a man should behave.

The question of that kind of seriousness in your daily life does not exclude your outer conditions, and it does not exclude your outer life .. It surely cannot exclude the involutionary law because if that were excluded, that is, if I forget earth, I would go off on a tangent towards God and reach God prematurely because I would not have any equipment.

The equipment is manufactured out of the confrontation of those two forces in which I take from one and the other the material which is necessary for a Kesdjanian body.

This is my Karma. The recognition of my balance - or imbalance in relation to that what is my progress. And the task that I feel is laid on me is to find out the reason for this Karma which I have to live. And have to live under.

Serious thoughts have to do with that kind of a problem. Why do I suffer? Why do I have to face conditions? Why is my inclination to run away from it? Why do I want to give up at a certain point when I think it is too much? That is when I think it is too much. Why is it that it is too much. Why is it that it is so impossible sometimes to understand other people?

This all belongs to my life and it belongs to my own world. It belongs to my responsibility to find out because in finding out that what goes on in this particular state which from the outside is looked at as a static condition because that is what equilibrium is - to the outside world it does not move, and within, it's completely dynamic. It is this joining of static conditions and dynamic conditions which makes up the totality of my life. It is at the point of crystallization that takes place on earth as a certain section, you might call it, of the cosmic ray, that then man, in crystallizing out, becomes static. But as long as there is life in him he will experience the effects of both laws because that what is his inner

life is fed, already, from his early youth by that what rebelled against being put into this form. And it is this rebellion which is justified on the part of magnetic center to notify man that his Karma is to set life free regardless of cost. And then, that what is dynamic within starts to have an effect on the movement of this static condition of equilibrium. And then the equilibrium shifts to a certain part dependent now on the strength of one or the other of the forced, but this time directed in such a way that when it is conscious, it will go towards God. When it is unconscious, it will go down in the neither regions of the negative absolute. All of it will be the same. Everything existing belongs to infinity. The real meaning of omnipresence is it doesn't matter even where the equilibrium is. But the real meaning of omnipotence is there is no difference between form and that what is put in when the form finally becomes less and less dense and then at the last moment of the three growing into one is fused together with life and at the point of infinity, if that is a point, there is a totality of all things existing in which then all forms are included as a necessity for the crystallization of life at certain parts of the universe which we call points of light. The earth is also a point of light. If we say it's unfortunate, it's simply because it's half the time in darkness.

The Karma for me is my understanding of the place where I am and the possibility for shifting the equilibrium.

Ultimately, I will never reach infinity unless the equilibrium is shifted and then joins that particular end of the road. But when I am at the end of the road, it is the completion of the progress of my octave. And it is then that the totality of my life's octave, in which other forms of life it may take place, and whatever form of reincarnation will assist me to solve the problems of my own Karma, at that point the octave will telescope into one point only. Then

infinity and finiteness are also one, because of the omnipresence of God.

I say that these questions are serious because they have to do with your possible development and evolution. They have to do with how you face your Karma now in this life. It will determine how often you may have to come back. It will definately determine if there is going to be a recurrence or a reincarnation. It will determine your entry into the spiritual world. It will determine, not in the sense of time, but in the sense of intensity your relation towards God. It will determine how fast you can eat your time into nothingness. So that then that becomes omnipresent. It will be necessary to understand that your death will lead you to a different place of existence in which a choice is made. Sometimes for you, sometimes by you, to know what still has to be done for the Glory of the Lord. We live our Karma and overcome it by the Grace of God. And we wish to accomplish it for the Glory of His Endlessness.

All of us will face death. There is no exception in the universe since life is eternal. There is no getting away from it because it doesn't matter in time since God is timeless. And we, we understand it only as a time duration for ourselves because we are bound between birth and death. But if we could see that birth is constant, and that death also is constant, that the destructive forces, involutionary and uplifting force in evolution, are counteracted at any one time anywhere, always, without fail. And if then we could identify with that and become one with that concept, then eternal understanding will reach us, and that will mean the fusion with infinity.

I wished you would think more. I wished you would consider your life, surely not flippantly, but every once in awhile so seriously that you really don't dare breathe. And then the next moment you breathe as deeply as you can because in that you will find the sol-

ution of the assurence that you have to continue to breathe, to solve the problems.

I've said some time ago, it is at that moment of exhalation that you say,"Yes" to life. Your wish to accept is your identification with the law of evolution. And then it is as if that what is the law will tell you how to reach an equilibrium further up the scale.

We try a dozen times in so many different ways to remind you in some way or other. And you have to realize how difficult it is because you lose yourself time and time again. And if there would then be sorrow in your own heart, that apparantly the time for you has not ended as yet, then there are two things: one is the gratitude that you are still alive; and the other is the further understanding of which road you must take. The fact that you are grateful for the fact of living is your consciousness. That what will indicate the raad you must go will be your conscience. And your walking is the symbol of your will.

We'll play a little more.

Drink to your health. (TOAST)

PART TWO

MUSIC

MR. NYLAND: So we face another Saturday and Sunday. Is it possible to prepare for it? How much can you change yourself when you wake up in a-in a certain mood? What can you do about it if you don't like the modd? How can you make your self an instrument that could be played on? What kind of notes can you extract from yourself in your life? How much accompaniment can you give it when your ordinary life requires attention? What kind of music can you write when you are engaged in ordinary things? What is it that can play on your heart? To what extent can a man actually become twofold, manifold? How can he learn to separate certain things from himself that even at times that he can take it and look at it and contemplate it and cher-

ish it, perhaps then put it back and say it is there for safe keeping. Perhaps one says not now that I wish to use it but I know it must be there so in the meantime, I will continue protecting it. Protecting what? Your emotional state? Protecting that what is preceious? What is precious? How much is there that is really precious? You might say that is your own? Because I think that what is precious is not given to you by your father and mother. I think there is something that is added to life biologically at the moment of conception. I think there is a certain characteristic which has to do with your Karma that came at the time of the conception of you. When you then became formed - something already was there, I would say,, to guide you. To tell you what to do in your future life.

To what extent you actually could be guided by that what is fundamentally within you - that really would be the treasure of one's life. I think we try to search for that. I think we put up all kind of things as images and little symbols. Of course we have an "I" that we create and that we endow with that what we think we ought to become and what we remember of our youth, what we remember when we were unspoiled. When we were actually the way we should be and should have stayed and we weren't, and whatever blame there is. And then attaching all kind of other reasons, and rationalizing about the family and father and mother and all the different inheritance that you have taken with you in your life. And the blame that is then put on them because that has made you. No it has not made you. It has allowed you to be in that form only. That what was God given to you is really you and that is never changed. And it is never spoiled. It is there as that treasure.

If you call it magnetic center, it's not the right word. If it is the voice of God, That's not the right concept either. If it is me, perhaps it is that. And I use the fundamental sound of the

universe and make it my own. Then in that sigh, I pronounce my real name.

When I actually believe that that what is me, as me, a human bing on earth, who has a task and who must live up to it because he has a t task to set free exactly that what was God given and not given by the earth and not given by any biobogival arrangement between two people.

One is not a child of father and mother only. One walks on this earth with an aim deep down in your heart and the treasure that you have to uncover and the belief that you must have in yourself is exactly that - that you find what is the reality of your self. And all our struggles and all the different things that come in between in that kind of a struggle to find that what is the reality - that simply beclouds the issue and there is constantly something in the way and prevents us and our mind helps to prevent it. Our mind is such a child. It is just there a little bit. In accordance with that diagram it is only a little Do , not even very much at that. But it sits up and it talks as if it knows. And it holds forth at great lengths. And it quotes from here and there and starts to explain how this and that because of something else - and then, we, stupid fools, we believe that mind. And it prevents us from remain ing really alive. Because your mind when it starts in that kind of a stupid nonsense, it kills you. And the question is where to find the reality? If there is that chance that there is something alive in your feeling and that has started your life and that perhaps is in a little bit of that conscience that you wished to be - I say to be made into that image of the Lord. That that what is the real man and which is hidden at the present time - that is what you wish to find. This is the magnetism of yourself. Of that what is the truly and honestly in all seriousness YOU and that what you want to find has never changed. Not in property. It has disappeared as something like Atlantis.

When you wish to grow, when you want to think, when you want to use your mind, don't allow rationalizations, formulations, all kind of references to the reasons why this and why not. Don't let that interfere. All the study of books. Don't let it interfere. What you need is the truth in yourself. That kind of knowledge that you do have of that kind- not mental knowledge - a realization of that what you are by intuition - but this time a sacred intuition which you will only get when you can be by yourself and quiet and which only will be found by "I". You and your stupid unconscious ways will not find it, never. And all the quotations from all the books will never give it to you. Prayer can, at times, if you dedicate and wish that wisdom to receive so that then you empty yourself in the face of the Lord. Empty. And then you ask "What next"?

Try and get rid of such foolish notions. But try to find what is something that you know is the truth for you - your emotional states, that what is deep enough not to be soiled as yet. That what is hidden that can be uncovered with a sincere and fervent wish in the quiet of certain moments. After all the aspirations and inspirations have been attended to - in such moments of silence there is our strengh because the truth can be found only in that way. And that what has to seek the truth is your "I". That will take the place of your mind in time. And for the time being, reduce the explanations of your mind to a minimum and just look and just see with your eyes. Try to find in the distance whereever you want to look - as if at that time something comes out from you and that wishes in some way or other to unify with that what is on the horizon.

When you sit quietly like that and you can use your eyes to see at such distances so that that what is immediately around you doesn't really exist - it not only will rest your eyes - and it will relax you - but it will give you because of this kind of attempt the existence and

the knowledge of an existence of something that you have never seen. And then it will come off your lips that you say "Oh" - but that is it then.

I would ask you to have one moment at least like that each day. because that is the moment in which you dedicate your seriousness on the altar to be utilized by God - that your seriousness will be changed in the further understanding of what is really meant by your life and that then in that life you will find an answer day by day and step by step as you go along, hoping, and wishing, and having faith, and then loving that what you find because it is unusual, unpredictable, almost impossible, and it becomes for one miraculous.

It is not asking too much when I suggest that at least you have one moment like that, of that kind of seriousness, in your day in the next week. That you remember - that you remember. Don't forget. Like always happens - that you really you will wish to remember. When Gurdjieff says that at least for one moment in you life you will be honest.

I hope you have a good week.

END TAPE

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